BDJRN_NL
BX
801
.C353
v.7
(1900-01)

Library of
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.

VOL. VII. ST. LOUIS, MISSOURI, THURSDAY, SEPTEMBER 20, 1900. NO. 26.

THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at $2.00 a Year, (Foreign $2.50) Payable in Advance.

Entered at the Post Office at St. Louis as second class matter, in August,

Editor's Address:--3460 Itaska St. Telephone: (Bell) Carondelet 104 m.

Rev. Prefect N. E. College Jamt

TABLE OF CONTENTS.

Page.
201 (1)
Bis Dat Qui Cito Dat!
Protestantism and the Drink Evil.

(2)
Zach Montgomery.

203 (3)
The Program of Studies in Latin-American Seminaries. (Rev. J. F. Meifuss.)
Flagomania. (A. P.)
Moral Use of Hypnotism. (H. St.)

204 (4)
Freedom vs. License of the Press. (Arthur Preuss.)
Pastoral Letters.
The Question of a Catholic Daily. (Arthur Preuss.)

205 (5)
The Age of Democracy. (J. H.)
For the Leo House. [A. P.)
Our Population. (Arthur Preuss.]
Education:—Co-Education a Failure.—Religious Instruction in Our Classical Colleges. (Rev. J. F. Meifuss.)

206 (6)
Literature:—A Great Work Completed. (C.)—Current Literary Notes.
Science and Industry:—Labor-Saving Machinery on the Farm. [E. R.)
Open Column:—Inquisitorial Taxes. (Phil. A. Hafner.]

207 (7)
Exchange Comment. (Arthur Preuss.)
Religious World.
Music.
Social Question:—The Postponement of Marriage.

208 (8)
Topics of the Day.

BIS DAT QUI CITO DAT!

The help Galveston is needing most at present is the help that comes to her promptly. It is creditable to the heart of this nation that the response to her appeal is as swift as it is generous.

* The tribulations of the minister's wife are set forth at considerable length by one of them in the current *Ladies' Home Journal*. The lot of this persecuted individual is not a happy one, according to the exhibit. It appears to be, moreover, practically unimprovable. The conclusion forced upon the unbiased mind from a perusal of the highly important and interesting statements presented, is that the only way for a woman to escape the myriad of provoking petty personal and social annoyances which go with the position, is to not marry the minister.—*Monitor*, Sept. 1st.

* Has Archbishop Ireland been reduced in rank? The *Catholic Register*, of his own city, St. Paul, just at hand, alludes to the distinguished prelate as Bishop Ireland.—*Monitor*, Sept. 1st.

* Leaders of both great political parties complain of apathy in the present campaign. What that apathy may forecast as to the result none can say. It is not unlikely that we shall witness a "landslide;" for general apathy usually means that the people have made up their minds.

PROTESTANTISM AND THE DRINK EVIL.

The Rev. Charles M. Sheldon, an American preacher whose religious novels are having an enormous sale at present, has been paying a visit to England, and has been struck with the prevalence of drunkenness in that country. Writing to the Topeka *Capital*, he says:

"From the day of our landing in Liverpool up to the present we have seen the effects of the curse of drink almost without a day's exception, and in terms of emphasis and disgust we are ready to declare our astonishment that English people will endure the sights and results that go with the entire drink traffic. Mrs. Sheldon and I have been insulted in the cars by drunken soldiers, one of whom threatened to do us personal injury, and not a soul in the train offered any remonstrance, such is the love of the British for the military here. We have to get off the sidewalk and go in the street to give the drunkards room. We have been jostled on railway platforms by drunken men and women, we have had intoxicating drink offered us at the houses of English people, we have seen the public house on almost every corner with barmaids behind the bar and little children in front of it, and men and women crowding every inch of room in every public house in every town and city.

"If England goes to destruction in the next century it will not be because of outside war or dangers from other nations, but because she has drunk herself into destruction."

It may be objected that Mr. Sheldon is a sensationalist, but we must remember that his testimony on this occasion is supported by that of many other more dispassionate writers on the social condition of England.

At the Convention of the Catholic Total Abstinence Union of America, held in Philadelphia early last month, one of the speakers was Mrs. Leonora M. Lake, of St. Louis, a lady distinguished for her temperance work. Her address contained the following startling statement about the use of intoxicants by society women: "At many afternoon teas in-intoxicating liquor has taken the place of tea to a notable extent. There is where the young debutantes begin to acquire the taste for stimulants. It is added to by the wines served at their dinners. Soon they don't care to eat unless they have their cocktails first. The rest follows as a matter of course. There are many women from higher classes of society going to the House of the Good Shepherd voluntarily to get away from liquor,—the number is increasing all the time. And in the women's alcoholic ward, Bellevue, the attending nurses and physicians state that seldom a day goes by that some decent-looking woman is not brought in or comes herself to be treated. The ratio has gone up frightfully in the last few years."

What Mrs. Lake says of American society women in this regard has been said many times of late of the society women of England. Now and then, we hear a whisper of a similar state of affairs in certain coteries of the "smart set" in Halifax, Montreal, and Ottawa. However, it is not our purpose to dwell upon these things at present.

What we wish to remark is this: The immoderate use of intoxicants is fearfully prevalent among the various branches of the Anglo-Saxon race, in all grades of society, men and women. On the other hand, outside the great cosmopolitan city of Paris, drunkenness is practically unknown among the Latin races. Now, Protestantism, at least the Evangelical churches in English-speaking countries, professes to regard drunkenness as the deadliest of the deadly sins. At the same time, it goes on extolling the superiority of Anglo-Saxon to all other civilisations, and never gives any credit to the Latin races for their temperance. Why is this? Catholics often explain it to themselves by the fact that the Anglo-Saxon race is so largely Protestant, while the Latin races are still more largely Catholic. But we think the true reason lies deeper than that. If Protestants regard drunkenness as the deadliest of sins, it is not because it is an offence against God,—in fact, refusing as they do to acknowledge the jurisdiction of the only Supreme Court for interpreting Scripture, they must find themselves at a loss to say which of the ten commandments is broken by the drunkard,—but it is because of the unhappiness which the drunkard creates for his family and for his neighbors. It is because drunkenness breaks up homes, lays heavy burdens an the community in the shape of prisons and poorhouses, and in various ways puts the brake on the car-wheels of progress. In spite of the brakes, however, the Anglo-Saxon race manages to make considerable progress; without any such brakes the Latin races are not progressive, that is, they are not burning with anxiety to make money, millionaires do not grow rapidly in their soil. And therefore Protestantism continues to praise the drunken Anglo-Saxon at the expense of his sober Latin brother, because the former has more "push" and "go" in him than the latter. Protestantism is the religion of this world, the gods which it worships are the gods of this world, the happiness which it holds up as an incentive to action is the happiness of this world; if a man does not make a success of his labors in this world, Protestantism thinks it were better for that man that he had not been born. Drunkenness is the greatest obstacle to success in this world and therefore drunkenness is the blackest sin in the Protestant table of sins. Temperance is not a virtue unless a man uses it as an instrument to earn money with which to keep himself and his family from being a burden on their neighbors, to climb higher on the social ladder, and to add to the wealth of the community. Though it may not put it so plainly, Protestantism really believes to-day with Du Maurier's "Trilby" that there is no hell except that which we make for one another in this world, and as drunkenness is a most potent factor in creating this hell, it never ceases to declaim against that vice.

The Catholic Church on the other hand,

cares nothing for the welfare of the community except in so far as the welfare of the community may contribute to the spiritual welfare of the individuals who make up that community. She teaches the duty of work, because God has laid it upon the human race, and because idleness is the mother of a variety of sins; but she does not tell her children that their lives will be failures if they are reduced to beggary, because her view of life is not bounded, as is that of Protestantism, by the narrow horizon of this world, but takes in the world beyond the grave. She is always comforting the poor, who are always with her, by telling them that it makes no difference whether they make a success of this world or not, so long as they succeed in entering Heaven. While Protestantism is ever scornfully pointing out one side of the contrast between Dives and Lazarus,—substitute England and Spain for Dives and Lazarus and this is literally true,—the Catholic Church is calling attention to the other side of the contrast. Dives was a huge success, according to Protestant standards,—he was a drunkard, it is true, but still he added largely to the wealth of the community. Measured by Catholic standards he was an enormous failure, for his drunkenness, though it added nothing to the burdens of the community, was in itself a sin sufficient to consign him to eternal flames. If there were no eternal flames, if there were no world to come, then Protestantism is the best religion for any man to live and die in; but if there be another life, then Catholicism is the only religion which prepares men for it, because it is the only religion which keeps our gaze fixed on the things of eternity.—*Casket*, Sept. 6th.

ZACH MONTGOMERY.

The San Francisco *Monitor* (Sept. 8th) devotes the following well-deserved panegyric to the late Zach Montgomery:

"In the death of the Hon. Zach Montgomery, which occurred this week at Los Angeles, California is truly bereaved. It can be said without shadow of exaggeration that the State never numbered among her sons a nobler character, a more imposing and splendid figure. Massive, physically and intellectually, he was a giant among the race of giants to whom we owe the foundations of our young and glorious commonwealth. Fearless and unswerving in his loyalty to principle, he stood forth conspicuously as the champion of right, whenever right was assailed, and always with an absolute disregard of the cost to his own personal interests.

"Like others of the rugged pioneers, whose names are associated with the material and social upbuilding of California, Mr. Montgomery's gifts and qualifications found many opportunities leading to position and wealth, but in his case, these were spurned and cast aside without a moment's hesitation, in the pursuit of higher and grander aims, looking to the community's betterment and permanent advancement along every line of real human progress. But for his rare devotion to the public good and the cause of better things, the venerable publicist and philanthropist, in the best and broadest definition of that abused term, might easily have been numbered among the opulent 'great' men of the Coast. He had a philosopher's contempt for riches merely as a means of self-gratification. His ideals were antagonistic to those which inspire the sordid neo-pagan dollar worship of modern society. The effect of an environment dominated by the spirit of selfish greed and stupid vanity seemed to be only the confirmation of his steadfastness in the practice of those simple, fundamental laws of Christian truth and justice, which differentiates the highest from the lowest form of humanity through all its various stages and gradations.

"Zach Montgomery was a type of broad, sound, robust American manhood, which, unfortunately, is less common than it might be, and which is growing rarer, with the disappearance of his generation. Strong without coarseness, cultured without pedantry, religious without cant or pretense, his life affords a splendid illustration of the fruits of a potent, living, active Christian faith consistently carried out to the minutest detail of everyday conduct."

Capt. Connolly, of Coronado, who is thoroughly competent, from every point of view, to estimate the worth of the long and useful career just brought, by death, to a close, says:

"With many others it is as a bereaved friend rather than as biographer or eulogist, that I must speak of the late Hon. Zach Montgomery. I knew him well in the trying times of political strife, social change and religious intolerance, and saw him stand up intrepid through it all in defence of original American principles and of God's eternal laws. At times he seemed to stand apart and almost alone as the exponent and advocate of the parental against the State right and duty of educating the children. The home and fireside he believed to be the most sacred and productive nursery of the best American man and womanhood. This belief was an inheritance which he cherished with a religious fortitude rarely equaled, and when the truth or his convictions were questioned or assailed, he defended them with such logical discourse as was seldom if ever disproved. Time and again has he told me that the highest possible education not built upon a true Christian-moral foundation, was as a colossal granite monument built upon the sands of the seashore. Yet no man had greater respect for, or firmer faith in the great work of schools and colleges than he. But the moment he saw that either failed in continuing and strengthening the spiritual influence of the Christian home, that moment he condemned them as not only failing in effecting the higher purpose for which they had been instituted, but as being actually destructive of them.

"For this, some United States senators sought to hinder his confirmation as assistant Attorney-General during President Cleveland's administration. It was hinted that men secretly required him to recant. But he was no apologist for, or traitor to, God's higher law. His first allegiance was to that and to his country's next. Such a character always commands the respect of even enemies, so he was finally confirmed and served his country well.

"Mr. Montgomery's Christian spirit pervaded every act and endeavor of his life. Nowhere was its influence more helpfully felt, and its unselfishness more conspicuously seen, than in his long and successful practice of law. I have known him to spend weeks in defence of the rights of poor widows and orphans from whom he could hope for no pecuniary fee. Few men had more cultured or refined literary tastes, and it was in speaking of things literary that you got at the inmost heart of the man. Socially he was as entertaining a host and pleasing a guest as one ever met. But it was as host that I knew him best, and he could be as cordial-hearted and jovial at seventy as he was at twenty-seven. For hours together he could lead one delightedly through the interminable charms of natural beauty or the pleasing labyrinth of art. The world of mankind is poorer for his loss, and his friends must take heart from the hope of meeting him where sorrow is no more."

* * *

Mr. Montgomery's best-known work are "Poison Drops in the Federal Senate.—The School Question From a Parental and Non-Sectarian Standpoint," and his *Family Defender*, both of which have been often quoted in The Review. If the school question wil ever be justly settled in this country, it will be on Zach Montgomery's platform, which is as follows:

1. Parents are bound, by the law of Nature, (each according to his ability,) to properly feed, clothe, and educate their own children, and unwilling parents should be compelled, by appropriate legislation, to discharge these duties.

2. It is a public duty to assist, at public expense, in furnishing the necessary means wherewith to properly feed, clothe, and educate children whose parents are unable to so feed, clothe, and educate them.

3. No citizen of a State should ever be taxed for the feeding, clothing, or educating of children—not his own—whose parents are amply able to feed, clothe, and educate them.

4. All such parents as are neither mentally nor morally unfit to have the custody of children are entitled, and in duty bound, to select for the education of their own children schools wherein they believe that neither the teachers, the associations, nor the kind of instruction given, will seriously endanger either their health, their lives, or their morals, but will best promote their temporal and eternal welfare.

5. Neither the State, nor any municipal or other government organised under its authority, should ever force upon the child of any parent—not legally adjudged mentally or morally unfit to discharge the duties of the parental office—any particular teacher, book, or system of religious or non-religious instruction against the conscientious objections of such parent.

6. Tuition, when at public expense, should embrace a good common English and business education, added to such a thorough training in one or more of the mechanic arts, or the manufacturing, domestic, or productive industries, as will best prepare youth for the practical business of self-support, but should not extend to the merely ornamental or more abstruse arts or sciences, except in a limited class of cases (to be provided for by law) as a reward for exalted merit, when coupled with a high order of talent and a special aptitude for such arts or sciences.

7. The whole business of educating and training the young should, like other professions, be open to private enterprise and free competition: Provided, that the State should establish and maintain such necessary educational institutions as private enterprise shall fail to establish and maintain; and every parent or guardian entitled to have his or her child or ward educated at public expense should select for such purpose his own school, and the teacher or principal of such school should be paid periodically for teaching such pupil a compensation, the maximum of which

shall be fixed by law, which compensation should be proportionate to the progress made by the pupil during such period of tuition in the legally appointed secular branches. Said progress to be ascertained by examiners duly elected or appointed in such manner as may be provided by law; but no religious tuition which may be given in any such school should be at public expense or subject to the supervision of said examiners. A. P.

The Program of Studies in Latin-American Seminaries.

Msgr. Montes de Oca, Bishop of San Luis Potosi, shortly after his return from Europe, presided at the distribution of prizes in his seminary. In an address which he delivered on this occasion, he gave the lie to any and all absurdities told about the Latin-American Council and pilloried the ignorance of certain scriblers. "You see," he concluded, "to what pitfalls the writing itch leads when there is no sufficient stock of knowledge. Let it not come into your head to become journalists without being prepared by deep studies. Such you can pursue in the seminary, where, without despising the modern methods, we stick to the old, consecrated by the experience of so many centuries." (*El Tiempo*, Aug. 31).

And, indeed, the Fathers of the Latin-American Council have stuck to the old methods. Decree No. 627 of the Council reads:

"Besides dogmatic and moral theology, the alumni are to receive lessons in sacred hermeneutics and Biblical exegesis, Church history and Canon Law, liturgy and sacred eloquence. They should also be instructed in all that pertains to pastoral theology and the proper administration of the sacrament of penance. Moreover, the study of the several indigenous languages, begun in college, ought to be completed in the seminary, so that they may be able to administer the sacraments properly. All alumni should cultivate the practice of plain chant, the principles of which they have learned in the preparatory seminary, especially in the choir of the seminary itself, at mass and other divine services.

"We also wish that, wherever it can be done, a deeper study of positive theology, founded on the doctrines of the Fathers, be not omitted; it is even the mind of the Council that special chairs for that purpose be erected. Apologetics ought likewise to be more fully treated, in order to meet the attacks of modern infidels on the Christian dogma."

For the preparatory seminaries the rule is laid down (No. 615), that principally the children of the poor be admitted; but those of the rich should not be excluded, provided they pay their way and pursue their studies in order to serve God and his Church. The teachers should take care (No. 616) that each pupil not only learns science and literature, but, what is of greater importance, that he be imbued with sound principles and the love of Christian piety. Hence the study of religion should have the first place among all the branches. .....Next to religion, the Latin language ought to be learned, since that language has been consecrated by the constant use of the Church, is the interpreter of Catholic tradition and, as it were, the necessary gate to ecclesiastical knowledge. Besides, the students are to learn plain chant and ecclesiastical compute (No. 617). In the following number the study of Greek is recommended, as being very useful for the understanding of Sacred Scripture. In No. 619 the seminarians are exhorted to study the vernacular and also the languages of the indigenous populations, that they may administer the sacraments properly. In the study of rhetoric, clarity and simplicity ought to be aimed at (No. 620). To the study of ancient and modern languages ought to be added the study of profane history, geography, arithmetic, and other natural sciences, as far as general culture and the ecclesiastical state require it (No. 621.)

Such is the old and tried method, sanctioned anew by the Latin-American Council, despite "modern aspirations" and "higher criticism." With that method in force, it can not happen that a candidate for the priesthood "comes into the seminary with the haziest sort of acquaintance with the sacred text, especially of the Old Testament;" his "knowledge of Bible history" being "practically nil," so that "he is liable to confound Moses with David, Solomon with Samson, or the Pentateuch with the Books of Kings," etc., etc., as Professor Grace declared is often the case in this enlightened and progressive country. (See the *American Ecclesiastical Review* for September, pages 235-36.)

J. F. Meifuss.

FLAGOMANIA.

That is what one is tempted to call the mental state of the Rev. Frank Bruener, of Chicago, who, in a sermon preached on Sept. 9th in the Kensington M. E. Church, and reported next morning in the daily *Inter Ocean*, delivered himself of a dithyrambic somewhat in this style:

"The origin of the American flag had a divine inspiration. God was incarnated in George Washington when the conception of the 'starry banner' burst into bloom. The flag of our country had the divine endorsement. The philosophy of the stars and stripes is couched in the fact of liberty, protection, justice, purity, valor. and peace.

"Washington, in creating a design for the American flag, took something from several flags, namely, France, Scotland, and Great Britain. It was providential, because it declared the universalism of truth in national and religious government. It suggested the idea of a theocracy like that under the guiding hand of Jehovah in Hebrew nationalism.

"Let the Christianity of the flag be displayed. I believe the dear old flag will yet be honored, when it will not be meaningless to the truth. It will be held as a refuge to good citizenship. It will be in highest honor among the flags of the nations of the earth. It will continue to kiss the breeze until future generations will rise up and look on its dancing folds, who will guard it well from dust and the tread of traitor's foot. Beautiful, spotless flag of the free! 'Tis God's banner."

It is well to love the flag; but no sane man, least of all a minister of God, ought to go daft over it. A. P.

* "Nonconformity, the bulwark of Protestantism," says Charles J. Little, D. D., LL. D., in the *Northwestern Christian Advocate*. Nonconformity—a negation—the bulwark of another negation—Protestantism!

MORAL USE OF HYPNOTISM.

As an interesting contribution to an ever-burning question, we condense from the *N. Y. Sun* (Sept. 2nd) an account of the experiments of the Rev. George B. Cutten, of New Haven, Conn., who employs hypnotism as a "cure" for drunkenness, the morphine habit, cigarette smoking, etc.

The application of hypnotism to inebriates is, of course, not new. The theory has been tested abroad and practiced in a small way here and there, even in New York City. But it has remained for Cutten to advocate hypnotism as something that every minister might and ought to practice in saving fallen humanity.

Here is a succinct statement of Cutten's theory: "I believe hypnotism is the best cure known for inebriety. The public does not know that the most effective cures for inebriety are cures where the essential principle is that of suggestion. In other words, the patient is given one thing to make him believe that he is being cured, while an emetic is stealthily put into the liquor which he drinks. The result is that the patient is made ill so often by drinking liquor that he finally cannot bear the smell of it. Hypnotism obtains this same result in a different and more simple manner. The patient is put to sleep, he falls under the hypnotic influence and you tell him that the next time he tries to take a drink of liquor that it will nauseate him. What is the result? Why, after a series of treatments, the patient goes and tries to take a drink and finds that it does nauseate him. He can't take it and has to leave it alone.

To show his methods of conducting experiments, Mr. Cutten recently gave a sitting before some of his friends in the Yale laboratory. He operated upon Daniel Foley, 39 years old, who came to one of the charitable institutions of the city six weeks ago after a spree which had lasted a month. Foley had drunk hard since he was 23, and he appeared to be a hopeless victim of alcoholism when Mr. Cutten took charge of him. Mr. Cutten began by putting Foley under the influence of hypnotism. He then gave him a lecture on the evil effects of drink and tobacco, and told Foley that he couldn't drink a glass of liquor which was in his hand. Foley tried to lift an imaginary glass to his lips and failed. He was agitated at the thought of being made to drink again. Mr. Cutten talked half an hour to his subject on the horrors of drink and then awoke him. Foley came to his senses and said:

"I feel very much rested. I couldn't take a drop of liquor if my life depended on it. I couldn't force it down my throat. I feel like a new man under Mr. Cutten's treatment and shall go back to my house and job in a few days.'

Mr. Cutten has kept an accurate record of the cases which he has treated. His record of Foley says that the man has used tobacco since he was 21 years old, and that he was taken by Mr. Cutten for treatment on July 9th. He was put to sleep for the first time in four minutes, which is an unusual record for a patient in such a shattered condition. After the first day's treatment Foley had no longing for tobacco and after two days he had none for drink.

Thomas Duck, a street peddler, known as "Jim, the Penman," was treated for incipient delirium tremens. He had been on a spree

for three weeks and had taken eight drinks of whiskey the day he applied for treatment to Mr. Cutten. His heart was irregular in its movements and a stroke of apoplexy was a possibility. His pulse was making 112 strokes to the minute. He had been unable to sleep for four nights and total collapse threatened him. Cutten put him to sleep in ten minutes. Of course, sleep from any source would have produced the same result, but opiates had failed and Duck's case seemed hopeless. When he awoke after half an hour's hypnotic slumber his pulse was almost normal and his heart was quite regular. This single treatment cured him of his threatened attack of delirium tremens. He was told by Mr. Cutten to return for another sitting, but he felt so much better the next day that he went back to his work.

Johnny Mulley, a seventeen-year-old boy, who was trying to stop smoking between thirty to thirty-five cigarettes a day, was treated by Mr. Cutten. The second day after the treatment began he was able to get along with only twenty, the third with only ten, and the next day he smoked only one. This was his last. He smoked that one on March 27th. He says that he has no desire to take up smoking again. It was simply the craving for cigarettes which troubled the boy. He did his best to stop smoking but his will power had been shattered.

Mr. Cutten's book on the subject will be awaited eagerly by all those interested in this subject, and their number is legion.

H. St.

FREEDOM vs. LICENSE OF THE PRESS.

The Connecticut Supreme Court of Errors has upheld, in the late case of State vs. McKee, the constitutionality of an act passed by a recent legislature, which aims to suppress the publication of criminal news by providing for the punishment of persons who shall sell, or have in possession with intent to sell, papers devoted to the publication of criminal news, police reports, and stories of crime.

It was argued that the act was in violation of the constitutional provision to the effect that every citizen may freely speak, write, and publish his sentiments on all subjects, and that no law shall ever be passed to restrain the liberty of speech or of the press.

The court, in deciding that the act was within the police powers of the legislature, had this to say as to the "freedom" and the "license" of the press:

"Every citizen has an equal right to use his mental endowments as well as his property in any harmless occupation or manner; but he has no right to use them so as to injure his fellow-citizens, or to endanger the vital interests of society. Immunity in the mischievous use is as inconsistent with civil liberty as prohibition of the harmless use. Both arise from the equal right of all to protection of law in the enjoyment of individual freedom of action, which is the ultimate fundamental principle. This truth is plainly expressed in the language of sections three and five. The liberty protected is not the right to perpetrate acts of licentiousness, or any act inconsistent with the peace or safety of the State. Freedom of speech and press does not include the abuse of the power of tongue or pen, any more than freedom of other action includes an injurious use of one's occupation, business, or property."

The court held also that the legislature has the power to declare that the publication and sale of a newspaper devoted to criminal news and stories of crime endanger the public morals, and to prohibit the same, and it is immaterial whether the conduct described in the statute has been theretofore held sufficient to support an indictment at common law for nuisance or libel.

PASTORAL LETTERS.

Under the above caption the *Pittsburg Observer* (Sept. 6th) prints the subjoined article on a subject which we too have repeatedly discussed in the same vein:—

Some months ago the *Observer* asked why it is that the custom among bishops of writing pastoral letters to the faithful of their respective dioceses, had fallen into desuetude. There was no answer. The fact is obvious. The cause of it is not apparent.

A consequence of it, however, is mentioned by the Rev. A. A. Lambing in an article in the *American Ecclesiastical Review* for September on the leakage in the Church. He says:

"Time was when this custom of issuing pastoral letters was happily more common in the United States than it is at present; now in many instances it is entirely omitted, so that there are not a few prelates among us who for ten or more years, or perhaps for their entire episcopate, have not issued so much as one. This omission of pastoral letters, is, as I take it, one of the untouched causes of leakage in the Church in this country, and one to which sufficient importance has not been, and is not at present attached. . . . . To my mind there can be no question whatever that the importance of regular Lenten and other occasional pastorals has been very seriously underestimated, and that the Church in our midst is suffering on account of it. I have carefully watched the workings of cause and effect on this point in the more than thirty years during which I have been privileged to serve in the sacred ministry in country, town, and city; and I am thoroughly convinced that, whatever others may think of my candor in speaking plainly on a delicate subject, I have struck a note that should have been sounded long ago."

Read in all the churches and printed in many publications, they reached an immense audience and gave uniform, thorough, and timely instructions on the great fundamental doctrines of religion and on the chief topics of the day affecting faith and morals.

Why have they been given up?

THE QUESTION OF A CATHOLIC DAILY.

Mr. James Gerald Smith's recent letter to the Editor of The Review and our comments thereon, appear to have aroused fresh interest in the subject of a Catholic daily, which had lain dormant for a while in the Catholic press of the land.

The *Denver Catholic* (Sept. 8th) reproduces Mr. Smith's letter and our article in extenso, and comments thereon in a leading editorial, the gist of which is as follows:

"That there is a field for a Catholic daily can not be questioned. If the right thing is produced, it will obtain the support of the Catholic people; but it must be understood that the mere label Catholic daily is not all that is needed. It must be the real thing, not a pretense. The building up of a great Catholic daily, a newspaper equalling as a paper the best metropolitan dailies, but also thoroughly Catholic, does not lag because money for such a purpose is not to be found. We have no great Catholic daily because we have no way of testing the great editor. Find a way of making sure of the great editor and the money for the Catholic daily will come to him. If Catholics are too timid to furnish the money, plenty of Jews will be ready to bring together all the money that can be used to advantage; but there must be no question about the editor; he must demonstrate his power and capacity."

The editor of the *Catholic* agrees with us that $100,000 would be enough money for a fair trial; but adds that, in his opinion, that sum would not give a really great paper. He thinks that our plan, as recently outlined, "while it does not contemplate a great metropolitan daily at the start, might lead to it," especially if a number of such attempts were made in different cities.

To the mind of our Denver contemporary, it is all a question of finding the right kind of an editor. Ability develops with opportunity, and if the American Veuillot is ready to demonstrate his mettle, he ought to be given a chance.

The editor is certainly the prime essential. But there are other conditions to be realized, and we doubt whether they can be realized as easily as the *Denver Catholic* assumes.

* * *

The *Pittsburg Observer* (Sept. 6th) wants to know why we consider New York City the best place to make the experiment. "It is the experience of its publishers," it claims, "that a town of 40,000 inhabitants is large enough to support a daily," and therefore ventures the opinion that "wherever there are about 200,000 Catholics in the territory that could be conveniently 'covered' by the proposed journal—to allow for prejudice among advertisers, etc.,—there ought to be a certain field for a Catholic daily."

From the final phrase of its editorial note on the subject, viz., "Pittsburg is good enough for the hopes of the *Observer*," we conclude that we have not been mistaken right along when we suspected that the publisher of the *Observer* contemplated the gradual development of his paper into a daily.

He has done the trick, with a modicum of success, with his German *Beobachter*; but he will find it far more costly and troublesome to found and support an English Catholic daily.

If there is any prospect at all of such a venture succeeding, that prospect must be brightest in the city which has the largest number of Catholics within its limits and in its immediate neighborhood. That is why we pointed to New York. Once the trial has been made there successfully, it might safely and would surely be made on a smaller scale in less populous cities.

* * *

The *Catholic Columbian* (Sept. 8th), referring to Mr. Smith's plan, gives it as its opinion that "a good paper, containing about all the news of the day worth knowing, with a column or two of editorial note and comment, could be condensed into three ordinary folio

pages, leaving one page for advertisements."

It shares Mr. Smith's and our view that to start such a paper, $100,000 in competent hands would suffice. The money ought to be put up in cash; but "if 100 stockholders would each make arrangements with a bank to contribute $10 a week for two years, the paper could be established."

* * *

A Catholic daily ought to be started with the co-operation of the bishop of the city in which it is to appear. In New York we think Archbishop Corrigan could be interested. If he would recommend the paper on his pastoral visits and give the responsible editor a chance to consult with him regularly, or at least occasionally when important questions had to be handled, it would prove a great help and give the journal weight and authority. In certain other cities such co-operation is impossible, considering the calibre of the present dignitaries, who, some of them, would rather have no Catholic daily newspaper published in their episcopal cities at all than one whose policy they could not arbitrarily dictate—a thing which would prove intolerable for the editor and disastrous to the paper.

We ought to have at least one Catholic daily newspaper in every State, says the *Columbian*. Yes, and we *could* have one in each State, more than one in several. Who will set the ball a-rolling?

Where is the great editor and where the hundred thousand dollars capital?

ARTHUR PREUSS.

The Age of Democracy.

How times are changing! About five years ago, before the Union League Club of Chicago, one of the three great citizens of America said in part: "Yes, fellow-citizens, the Republic will endure. Humanity in its onward march of ages has reached the era of democracy, and from democracy there is no backward course." (Msgr. Ireland, The Church and Modern Society, page 102.)

But here is the editor of the Des Moines *Globe*, quoted by the *Northwestern Christian Advocate* (Aug. 29th) as saying:

"For a long time thinking people who have large commercial interests, have felt unsafe with our present form of government from the fact that we are controlled by the little cheap John politicians and ward-heelers. A constitutional monarchy is probably the most desirable plan that we could now adopt. Everything is ripe for the change. We believe that history and experience has proven beyond cavil that a republican form of government can not subsist beyond a certain stage. Neither is the change to be dreaded or looked forward to with foreboding. While we are in fact largely under the conditions of a monarchy, we have the evils without the benefits of the same."

Father Phelan, in his letters from France to the *Western Watchman*, has repeatedly stated that the French Republic too is doomed. The pro-British papers assure us continually that the two Boer Republics have ceased to exist. Mexico, Central America, and most of the South American Republics are dictatorships. What will be finally left of democracy but the small Republic of Andorra?

What is the matter with this "age of democracy," anyway? J. H.

FOR THE LEO HOUSE.

We are in receipt of two circulars from the chaplain of the Leo House for German Catholic Immigrants in New York City, a most deserving institution, wherein we are requested to inform our readers that, for the purpose of wiping out the $5,000 indebtedness still resting thereon and of establishing a reserve fund if possible, a grand three-weeks fair will be opened on October 22d, under the auspices of the Catholic Gesellen-Verein, in its home, No. 122 Second avenue, and that donations of money or suitable articles will be thankfully received by the Rev. F. W. Wayrich, Leo House, No. 8 State street, or Mr. Th. Dengler, No. 100 W. 94th street, New York City.

We comply with the request and hope the fair will be successful, though we can not help expressing a regret that such means have to be resorted to in order to secure the permanence of what was offered as "a noble monument of the generosity of the German Catholics of the U. S." to the Holy Father on the fiftieth anniversary of his ordination.

A. P.

OUR POPULATION.

The increase in population since 1890 does not appear to come up to even reasonable expectations.

The total population is not yet ascertained, nor will it be for some time to come; but the Census Bureau has made public the result of some very interesting speculations concerning its probable figure. About 23,370 of the 53,000 enumerators employed have made their reports, their count aggregating a total of 33,523,122. The average number counted by each enumerator was 1,426, and assuming that the average for the un-reported districts will be the same, the census officials compute a population of about 75,578,000, an increase of 12,955,750 over the population of 1890. The officials admit, however, that the count thus far made was the result of the enumeration in cities, where a comparatively small area is thickly populated. That the average rate of growth in the more sparsely settled districts will be equal to that of the cities seems doubtful, and our esteemed Milwaukee contemporary, the *Excelsior*, will probably find that its estimate of less than 75,000,000 was right.

We ought to have, and the Census Bureau only a few weeks ago thought we had, more than 78,000,000 inhabitants. What are the causes of the falling-off in the rate of increase?

The *Excelsior* (Sept. 6th) sums them up very succinctly as follows: Civil marriage, divorce, "Pink Pills," and reduced immigration.

By "Pink Pills" our confrere means the prevention of child-birth and killing of the foetus *in utero*, a practice which has been repeatedly proved to be grewsomely common, especially among that part of our population which is often referred to as "Yankee."

An evil prophet has already ventured the prediction that with the total stoppage of immigration the American people would, in a few decades, find themselves in the same predicament that inspires the friends of the French nation with such grave apprehension.

The prophecy will doubtless come true, unless the Catholic religion succeeds in leading back the majority of our people to the practice of those virtues which alone can insure the permanent growth and the temporal as well as spiritual welfare of a nation.

ARTHUR PREUSS.

EDUCATION.

CO-EDUCATION A FAILURE.

A despatch from Chicago says that "the question of separation of the sexes is under discussion by the faculty of Chicago University. It appears that the co-education of men and women is not as successful as its promoters have asserted. Much time is lost in flirting."

Thus the Catholic idea comes to the top in that large university and is unwillingly accepted by the teaching and controlling authority.

We are not surprised. We should be surprised if time were not lost in flirting. It is strange that the danger was not foreseen.

It is not in colleges only that co-education oft proves an evil. Men who have been educated in the public schools will have no difficulty in recalling incidents in which the custom of having all the children of a town, of both sexes, good and bad, innocent as angels and precociously bad, work and play together (with little or no supervision while at play) has done the Devil's work in a manner specially pleasing to him.

We are glad that the faculty of Chicago University have the courage to correct the abuse and save the scandal. Our public school system would be more nearly worthy of the almost worship it receives at the hands of our Protestant brethren, did it provide safeguards for the innocence and virtue of little children, who too often leave those schools with knowledge more attractive and more easily acquired than that which is prescribed in the course of study.—*Casket*, Sept. 6th.

RELIGIOUS INSTRUCTION IN OUR CLASSICAL COLLEGES.

Frequently complaints have been heard that religious instruction in our colleges was not what it should be; but we have never met with an accusation so sweeping as that of the Rev. L. A. Grace, C. M., Professor of dogmatic theology and exegesis at Niagara University. Says Prof. Grace, in the *Ecclesiastical Review* (Sept. 1900, page 235 36):

"Where, then, is the student to begin (with his Biblical studies)? His previous education, as a rule, does not fit him to plunge into *medias res*, for it is a lamentable fact that in general he comes into the seminary with the haziest sort of acquaintance with the sacred text, especially of the Old Testament. His knowledge of Bible history is practically nil; he is liable to confound Moses with David, or Solomon with Samson; or the Pentateuch with the Books of Kings; or admit with candor his ignorance of such Scriptural allusions as are commonplace in profane literature. If he were made to come up to the seminary with even as much knowledge of Biblical history as he has of the general history of his country, a great desideratum in the scope of the study of Scripture would be supplied."

Moved by this startling assertion, we examined some eighteen college catalogs as to the religious instruction, and Bible history in particular, given in various institutions. Of the eighteen, eight only have Bible history

either in the preparatory class or in the first and second year of the classics—one hour, or in connection with catechism, two lessons (at the utmost) a week. No wonder that Bible history is forgotten by the time the young man has finished his classics.

Two of the catalogs give for the first years three lessons in religious instruction, five specify two lessons a week; the balance says nothing about the time spent in religious instruction, or gives but one hour a week; and that hour, it must be understood, is an academic hour of from 30 to 45 minutes.

Such a small allotment of time for religious instruction might suffice where the pupil has been well grounded in catechism and Bible history before he entered college; but, unfortunately, too often he knows precious little of either. J. F. Meifuss.

§ Catholic parochial schools must be established and fostered, if we would perserve the faith of our children. Without such schools a parish is sooner or later destined to languish and decay. With the present generation there is no danger. But this generation is passing away, soon to be succeeded by another, and if no provision is made for the Christian culture of the rising youth, it is to be feared that twenty years hence it will be much easier to find churches for a congregation than a congregation for our churches. Archbishop Bayley well remarked that "a parish without a school scarcely deserves the name."—Cardinal Gibbons in the *Catholic Mirror*, Sept. 1st.

LITERATURE.

A GREAT WORK COMPLETED.

Those who are acquainted with Father Theodore Meyer's "Institutiones Juris Naturalis," Pars I., will be glad to learn that the Pars II, or "Jus Naturale Speciale," has appeared. It is a stately tome of 850 pages, beautifully printed, written in transparent and noble language. It contains three sections: "Jus individuale seu absolutum," "Jus sociale privatum," "Jus sociale publicum." The first section (pp. 1-90) treats of man's duties towards God, himself, and his neighbor; the second (pp. 91-239) of the family and property; the third (pp. 240 838) of the origin of civil society, the end and structure of the State; of public authority, its nature, origin and subject; of the fundamental law or "constitution" of the State; of the juridical relation between ruler and subjects; of the functions and powers of civil authority; of the juridical relations between nations in peace and war.

The volume needs no recommendation on our part. We will only mention that the treatise on the State seems to us a real master-piece in completeness and clearness, solidity of argument and depth of thought.

The venerable author is to be congratulated on the happy completion of his truly great work, which is and will remain a standard for all ethical, social, and juridical sciences. With the excellent volume on "Jus Naturale Speciale," the "Philosophia Lacensis," which was begun in 1880, has been brought to a close. It comprises eleven, volumes eight of which were written by the late Father Tilman Pesch, one by Father J. Hontheim, and two by Fr. Theodore Meyer. By it the Fathers of the Society of Jesus have greatly furthered the study and spread of that philosophy which our Holy Father Leo XIII. has so warmly recommended from the beginning of his pontificate. His encyclical letter of 1879 on the Restoration of Catholic Philosophy gave a new impulse to the great undertaking, which had already been planned before by the Fathers of Maria-Laach; and now the "Philosophia Lacensis" is before us in its completion, a magnificent monument of the Catholic wisdom of the past and a rich store-house of learning for the present and future generations. C.

CURRENT LITERARY NOTES.

——The editor of the *Midland Review*, speaking of one of Rosegger's Englished novels, thought it a recommendation that the author was a Catholic. What kind of a Catholic Rosegger is, Mr. O'Malley may learn from his attitude towards the "Los von Rom" movement in Austria. German Protestants have concluded the Styrian poet was one of the apostates himself, although Rosegger himself denies it. For further information we refer to the Salzburg *Kath. Kirchenzeitung*, No. 64.

SCIENCE AND INDUSTRY.

LABOR-SAVING MACHINERY ON THE FARM.

The "horny-handed tiller of the soil" will soon be an unknown factor in the agricultural life of civilised countries. Automatic labor-saving machinery is supplanting the necessity for bodily labor in all agricultural processes. One hundred years ago there were no cast-iron plows; the plows were made of wood covered with sheet-iron. Mowers, reapers, self-binders, driven by horsepower were unknown, grain was scattered by hand, harvested with the sickle, and rudely thrashed on a dirty barn floor. To-day the plowman uses a sulky plow upon which he has a comfortable seat from which to guide a pair of horses. The machine does the rest. The reversible sulky plow is equally adapted to stony, rough, side-hill work or level ground. Each plow has an easy adjustment to make it cut a wide or narrow furrow. Even horse labor is threatened by electricity, which in a very few years may supersede it. It is believed that before long the farmer will be able to sit smoking his pipe on his porch with a switchboard before him and control the working of plows in any number of fields of his farm. It is truly stated that with electric motors applied to all agricultural implements, a single man may be able to plow, harrow, fertilize, sow, and harvest his crops with no expenditure whatever of bodily labor, and at hardly any cost for the hire of human hands. Even now, that laborious and exacting part of farm work, the spreading of manure, is done by a machine spreader. Drawn by horses and operated by one man, it breaks up and makes fine all kinds of manure and spreads it evenly upon the land in any desired quantity. No matter how coarse or how fine the manure—cornstalks, wood ashes or guano—it is all handled. Provided with a special attachment, the machine distributes compost directly in the drill before the seed is sown.

In the planting of crops there is a machine for every process, from the sowing of cereals, seeds, and tubers, to the setting-out of plants. For the planting of tubers like the potato, a machine divides the root into halves, quarters, or any number of parts, separates the eyes and removes the seed-ends. It does the work of ten men. An automatic machine plants cut or whole potatoes at any distance apart desired. It drops the seed, covers it with moist underearth, and marks for the next row, all at one operation. It also sows fertilizer, placing it just below the seed, after sufficient earth has been mixed with the former. Steel runners, or disks, which yield to all irregularities of the soil, cover the seed. Plants like tomatoes, cauliflower, cabbages, celery, and, in fact, all plants that do not require to be set nearer than one foot apart, can be transplanted by an automatic plant-setting machine, which will cover from four to six acres a day. The plants can be automatically watered at the same time. There is even a machine for cultivating and hilling celery, and its use turns out a vegetable in perfect condition, with every stalk bleached up to its very top. Every growing plant except cotton is now cultivated with a machine that saves an immense expenditure of human toil. The mature cotton bolls growing on the same plant with the immature ones, must not be injured, and so far no machine has been invented which will take the place of the southern plantation hand. Machines to harvest crops also are made in great variety. The sulky hay-tender will thoroughly turn and spread four acres of cut grass in an hour, and in a single day the crop of hay from that amount of land can be cured and stored. The machine hay-loader will put on a load in five minutes. It takes the hay direct from the swath, though it will also rake and load from light windrows.

E. R.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of The Review does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

INQUISITORIAL TAXES.

To the Editor of The Review.—*Sir*:

In your comment on Mr. Bryan's plea for an income tax, as published in the New York *Journal*, you, and the authorities cited, seem to "shoot scattering." It does not appear that a single sentence of Mr. Bryan's "appeal" has been either assailed or upset.

Knowing that I must be brief, I will only refer to the objection most commonly pointed out by the opponents of an income tax. They call it "inquisitorial," and in your comment of last week you quote "a late Catholic writer" thus: "The assessors have either to pry into the private concerns of every family, or to rely entirely on the sworn statements of the contributors. In the first supposition the privacy of the family interests is rudely interfered with, and the inquisitorial process becomes highly offensive to high-minded citizens."

According to this "writer" I presume it is fortunate for me that I am not a "high-minded citizen," else I might have become offended at the impudent assessor who called on

me last week and was sworn to "pry into the private concerns" of my family. But, being only an humble citizen, and knowing that he was doing nothing more than the law required of him, I tried to make it as pleasant as possible, and answered to his satisfaction these very "inquisitoral" questions:

"How many horses, mares, geldings, asses, jennets, mules, neat cattle, sheep, hogs, and all other live stock did you have on the 1st day of June?

"How much money on hand?

"Money deposited in bank or other safe place?

"Aggregate statement of solvent notes unsecured by mortgage or deed of trust?

"Aggregate statement of solvent notes secured by mortgage or deed of trust?

"Aggregate statement of solvent bonds, whether state, county, town, city, township, incorporated or unincorporated companies?

"Amount of grain and farm produce on hand?

"Aggregate statement of all farm machinery and implements?

"Piano? Other musical instrument? Clocks? Watches, chains and appendages? Sewing machines? Gold and silver plate? Jewelry? Household and kitchen furniture?

"Shares in building and loan associations," etc.

These are some of the questions asked me by the assessor, and I did not consider my family affairs "rudely interfered with." Had I been a "high-minded citizen," perhaps I would have thrown the fellow out at the window. But I do not believe that the honest tax-payer will object to being "rudely interfered with" in this way, when he considers that this is done of necessity, in order to protect him from and against the "high-minded" tax-dodger. PHIL. A. HAFNER.

BENTON, Mo., Sept. 10th.

ORGANIST with experience, especially in Gregorian Chant, is looking for position. Address THE REVIEW.

GERMAN LADY, with recommendations, seeks position as housekeeper for a German priest. Address THE REVIEW.

EXCHANGE COMMENT

The *Catholic Telegraph* (Sept. 13th), in view of the fact that "never before has there been such imperative need of intelligent and concerted action on the part of Catholics as there is to-day," and as there shall continue to be for some time to come, urges the convocation, in the opening year of the twentieth century, of the Third Catholic Congress of America.

"It is now almost seven years," our contemporary observes, "since the last Congress, which on account of the inopportune time of meeting, the indiscreet association of Catholicity with infidelity and every form of religious error, and the anti-Biblical woman platformers, failed to repeat the good results of the First Congress held at Baltimora in 1889."

If "Americanism" can be kept out, we are in favor of the motion.

* * *

In the opinion of the Chippewa Falls *Catholic Sentinel* (Sept. 18th), the terrible destruction of life and property in Texas was the work of the Lord, to avenge the murder of his children in the Philippines.

Who knows but what it was? It is recorded in Holy Writ that God commands tempest and thunder and lightning, and the great winds and hail and rain, and sometimes makes them instruments of his wrath for the punishment of kings and nations.

* * *

Apropos of the resuscitated *Northwest Review*, editor O'Malley of the *Midland* (Sept. 8th) says that "a great many suspensions could be avoided did those who undertake to establish journals only put a proper amount of cash back of them at first. It takes approximately as much capital to establish a journal designed to cover a large territory as it does to establish a wholesale house of similar scope. $5,000 is the usual amount set aside to estalish a representative Catholic journal. Who ever thinks of starting a great wholesale house on a like amount?"

Again, "usually, in the office of the average Catholic journal, one man is editor-in-chief, department editor, reporter, proof-reader, contributor, literary critic and correspondent of every man and woman of genius in the country. He works day and night, and is blamed night and day and is paid promptly—sometimes, and goes unpaid frequently, wondering between meals where the next installment of bread and water is to come from. And all because an adequate amount of capital is not put behind his labor in order to drive it to success. Who ever heard of the head of a representative wholesale house being chief manager, office-boy, solicitor, collector, and all other things at once? Catholic journals will pay good profits when they have a chance to do so; not before."

But why is not more capital put behind Catholic papers? Because it is a poor investment in most cases. And therefore we are strongly inclined to doubt the assertion of the *Denver Catholic*, quoted in another column of this issue, that enough Jews could be found, if Catholics were unwilling, to advance the money to start a Catholic daily.

* * *

After reading about the carnival of horrors which, in the name of humanity and civilization, have been perpetrated in China, the *Providence Visitor* (Sept. 8th) is refreshed to learn that a society has been started in New York for the care of worn-out horses. "They (the horses) will pass their declining days on a Long Island farm, which, among other pleasant features, will afford the veterans a fine view of the Sound. It is very edifying—this brand-new fad of philosophy."

ARTHUR PREUSS.

RELIGIOUS WORLD.

....According to an *Inter Ocean* despatch of the 10th inst., the appointment of Msgr. Keane to the see of Dubuque has been confirmed by the Apostolic Delegation in Washington. It is also reported in the *Missions Catholiques* of Lyons; so that there can now hardly be any further doubt as to its accuracy.

....In a Washington correspondence of the *Freeman's Journal* (Sept. 15th) we read:

"Dr. Frederick Z. Rooker, Secretary of the Apostolic Delegation here, caused the following to be printed in the local papers:

"I can not understand the reports that Omaha is to be made an archbishopric, which have been repeated several times lately. During the month of July this story was first printed, and my name given as authority for it. It is sufficient to say that I have neither official nor personal knowledge of even the primary steps in that direction. I can not understand why such reports should be circulated, as their only effect is to precipitate an unnecessary and burdensome correspondence upon this Delegation. All assertion claiming to give news of the creation of monsignori, changes in church music and such matters which have recently emanated from Washington, are without foundation and evidently from the same source."

MUSIC.

Professor H. W. Parker of Yale University recently paid an indirect but splendid compliment to the glorious music of the Catholic Church. He said: "We need a renaissance in church music, and I rejoice to hear of a vigorous movement to revive Palestrina in the Roman Catholic Church; but a return to old music, to the letter of Palestrina, is not enough, although it will help us. What we need still more is a rebirth of the spirit of the great man; the inflexible determination scrupulously to present the highest of ideals."

"The spirit of Palestrina"—observes the Boston *Republic* (Sept. 1st) in this connection—"can only be born again in the Church to which he was so devoted, the Catholic Church. In no other church is there inspiration for a genius of the stamp of Palestrina."

SOCIAL QUESTION.

THE POSTPONEMENT OF MARRIAGE.

The tendency toward the deferred marriage and the small family is a matter of common observation in the case of the more prosperous classes. That this tendency is already reaching the poorer classes is a fact not generally appreciated. Yet evidence of the fact is to be found where one is least likely to look for it; for example, in rural England.

In urging relief for the crowded cottage of the village, no less than for the crowded tenement of the city, the London *Spectator* recently stated that inability to obtain a cottage for a reasonable rent has delayed the average village marriage "for three, five, and seven years." The young women of rural England—"to their credit be it spoken"—demand a home as a condition precedent of marriage. The old-time reckless carelessness in marriage has almost disappeared. "No good girls in a village now marry at seventeen," and the men often postpone marriage "as late as their betters."

In discussing the "new woman," whether she be the woman of liberal education, of independent aims, or of industrial freedom, emphasis is usually laid on the question, Will she refuse to marry? The other question, Will she postpone marriage? is ignored. When, for example, John Stuart Mill looked for "a great diminution of the evil of overpopulation" from the social and industrial independence of woman, he had in mind her refusal of marriage. This is pointed out by Professor Giddings of Columbia in his recent book, "Democracy and Empire." Professor Giddings holds that speculation on the probable influence of the higher education of woman upon the birth-rate of the cultivated

classes is of small interest to society compared with the fact that many girls of the working classes are postponing marriage for a time on account of the opportunities now open to them for self-support. This fact has been verified by an investigation conducted under Col. Carroll D. Wright. In the cases of 17,427 representative working-women of twenty-two cities, 75 per cent. of them being under twenty-five, it was found that 15,337 were single women. That is, as Professor Giddings says, "nearly or quite one-half of the working-women are at present single during several of the years in which, in former generations, women of the same class were rearing children."

The sociological importance of this new attitude of the working-woman toward marriage is obviously great.

TOPICS OF THE DAY.

THE PSYCHOLOGY OF CRAZES.—Professor Patrick, writing on this subject in *Appleton's Magazine*, says; "If we turn to the behavior of the normal adult man in mental epidemics and crazes of all kinds.... we observe that his behavior is to some extent similar to that of the hypnotic subject and the child and the primitive man. The general character of mental action in epidemics is as follows: Men become imitative beings, and their actions are determined by suggestion from the action of others. Memory and the association of ideas are inactive, and there is an inability to reason and an indisposition toward deliberation and calm reflection. Past experiences are disregarded, remote consequences are not seen, and behavior is repulsive and spasmodic. Feeling is very strong, and every kind of emotion is apt to be exaggerated. Calm observation is also lacking, and mental images may be mistaken for objective reality, as in the case of the hallucinations that are frequent in these phenomena."

A LEGEND DESTROYED.—Father Van Ortroy, S. J., in his work "*Les vies grecques de St. Ambroise et leurs sources*," seems to take a particular delight in destroying the legend which represents St. Ambrose as angrily turning away the Emperor Theodosius from the portal of the Milan Cathedral. Not as if the great Bishop had not induced the murderer of the Thessalonians to abstain from the reception of the sacraments and undergo a canonical penance, but he did it by means of a private letter and by admonitions entirely free from bitterness. The old legend is nothing but the dramatization of an opposition that was real but did not take such public and sensational form. (See *Etudes*, Aug. 5th, 1900.)—J. F. M.

* The *Revue biblique internationale* of Jerusalem gives an account of the adventures of the French explorers Rene Dussaud and Frederic Maclair, who spent a month in the inhospitable interior of the Safah. They brought back more than five hundred inscriptions in Arabic and several hundred in Greek and other languages.

* The story of the cyclist who found over the door of a Cheshire church the cheerful text, "This is the gate of Heaven," with the modifying postscript, "This door is closed in the winter months," recalls to the London *Tablet* another incongruity of a rather similar kind. Cardinal Manning went one day to his publishers for a copy of a book of his own—'Confidence in God.' The order was shouted to the stockroom, whence came the reply, "Manning's 'Cofidence in God' all gone."

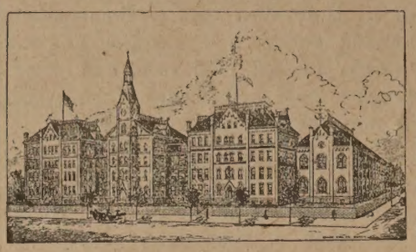
* The basis of representation in the lower house of Congress is at present one member to every 173,000 constituents. If the ratio of increase in the population so far indicated by the count should be maintained and the basis should be left as it is now, fifty-six representatives would be added, making the total membership of the lower house 413. During the last two years the general opinion has been that the House contains a greater number of members than is necessary to the proper transaction of business. Aside from the question of keeping the House down to a wieldy membership, the problem of fixing the basis of representation in the South will almost certainly come up for solution if the Republican party is in control. The question of apportionment under the new census, it will be seen, is going to be an interesting and important one.

* If we could only have our egos removed as they do the vermiform appendix, it would be a splendid thing. But conceit is a colossal crust, and if it came off, some of us wouldn't amount to much inside.

NEW BOOKS AT B. HERDER'S,
17 S. Broadway.

Breen, Rev. J. D. Sacerdotalism in the Old and New Testaments. Paper. Net	.15
Camm, Dour Bede, O. S. B. A Day in the Cloister. Net	1.60
Devos. Rev. J. E. The Three Ages of Progress. Net	1.25
Nixon, Mary F. God—The King—My Brother	1.25
Will, Allen S. World-Crisis in China 1900. A short account of the outbreak of the War with the "Boxers," etc	1.00
Francis of Assisi, The Inner Life of St. Adapted from the French of the Abbe Felix Vernet by Father Stanislaus, O. S. F. C. Net	.25
Mallock, W. H. Doctrine and Doctrinal Disruption. Being an examination of the intellectual position of the Church of England	3.50
O'Hagan, Thos. Studies in Poetry. Critical, analytical, interpretative. Net	.50
Palmer, Wm. An Introduction to Early Christian Symbolism. A series of compositions from Fresco-Paintings, Glasses and Sculptured Sarcophagi. Edited with notes by Rt. Rev. W. R. Brownlow and Vy. Rev. J. Spencer Northcote. Net	4.25
Convert's Guide, The. Net	.25
Crawford, V. M., Fra Angelico. Net	.25
Streeter, A., Sandro Botticelli. Net	.25
Barnes, Rev. A. S. St. Peter in Rome and his Tomb on the Vatican Hill. Illustrated. Net	4.00
Blosius, Book of Spiritual Instruction. Net	.75
Coloma, Rev. Luis, S. J. Currita, Countess of Albernoz	1.50
Belloe, Madam. The Flowing Tide. Net.	1.60
Parsons, Rev. R. Studies in Church History. Vol. VI. Net	2.50
Casey, Rev. P. H., S. J. The Bible and its Interpreter. Net	.50
Groenings, Rev. Jas., S. J. The History of the Passion of Our Lord. Net	1.25
Felix of Cantalice, Sr. A Son of St. Francis. Net	1.00
First Martyrs of the Holy Childhood. Net	1.50
Jerome, St. By Fr. Largent. ("The Saints" Series.) Net	1.00
O'Conor, Rev. J. F. X., S. J. Christ the Man God, Our Redeemer. Net	.40
Cox, Rev. T. E. Biblical Treasury of the Catechism	1.25

ST. FRANCIS SOLANUS COLLEGE,



QUINCY, ILL.

Conducted by Franciscan Fathers, has Commercial, Classical and Philosophical Courses, with Preparatory Class for Catholic boys and young men.

NEW SESSION BEGINS SEPTEMBER 5, 1900.

REV. NICHOLAS LEONARD, O. F. M.

EMIL FREI ART GLASS CO.

Munich Antique Figure Windows for Churches a specialty. All kinds of Painted and .....Stained Glass.....

Sketches and estimates furnished free of charge. All work guaranteed to be water proof.

304 TEMPLE BLDG., - ST. LOUIS, MO.

W. KLOER,

CHURCH DECORATOR.

916-18 ALLEN AVE.

ST. LOUIS, MO.

References:—St. Peter & Paul's, St. Louis; St. Peter's Chicago; St. Elizabeth's, Denver; St. Mary's, Marystown, Minn.; St. Peter's, Jefferson City, Mo.; St. Joseph's, Memphis, Tenn.; St. Nicholas', Aurora, Ill.; All Saints', St. Peter's, Mo.; St. Francis' Church, Humphrey, Neb.; St. Bonaventure's Church, Columbus, Neb.; Chapel of St. Joseph's College, Teutopolis Ill., and many others.

...I also Furnish Sceneries for Stages...

VICTOR J. KLUTHO,

ARCHITECT AND SUPERINTENDENT.

Pastors intending to build Churches, Schools, Parochial Residences, etc., will find it in their interest to communicate with me.....

Room 306 Benoist Building.

N. E. Cor. 9th and Pine. ST. LOUIS, MO.

Illinois Licensed Architect.

Jos. Conradi,

Architect,

Special attention is given to

Churches, Schools, Religious Institutions, Altars, Etc.

Estimates furnished on application.

Rooms 710-711 Burlington Bldg.

ST. LOUIS, MO

ST. JOHN'S SEMINARY
3 8151 001 20613 2

LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASS.